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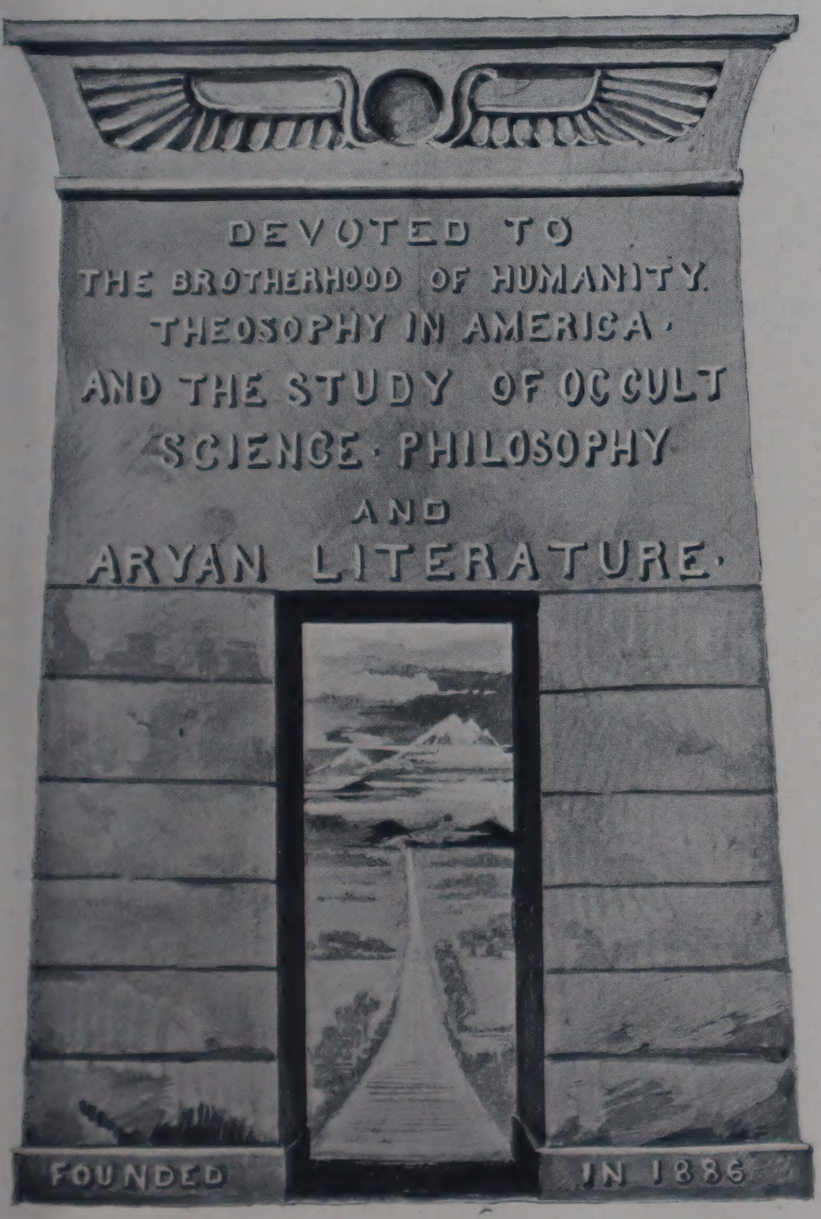

THE PATH.

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THE PATH.

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Meeting held at
No 46 Irving Place
on
Wednesday Evening, September 8th. 1875.

In consequence of a proposal of Col. Henry S. Olcott, that a society be formed for the study and elucidation of Occultism, the Cabala &c, the ladies and gentlemen then and there present resolved themselves into a meeting, and, upon motion of Mr W. Q. Judge it was

Resolved, that Col. H. S. Olcott take the chair.

Upon motion it was also

Resolved, that Mr W. Q. Judge act as secretary.

The Chair then called for the names of those persons present, who would agree to found and belong to a society such as had been mentioned. The following persons handed their names to the Secretary:

Col. Olcott, Mme. H. P. Blavatsky, Chas. Sotheran, Dr. Chas. E. Simmons, H. D. Manachesi, C. C. Massey of London, W. L. Alden, G. H. Felt, D. E. deLara, Dr. Britten, Mrs E. H. Britten, Henry J. Newton, John Storer Cobb, J. Hoyle, W. Q. Judge, H. M. Stevens

Upon motion of Herbert D. Manachesi, it was

Resolved, that a committee of three be appointed by the chair, to draft a constitution and by-laws, and to report the same at the next meeting.

Upon motion it was

Resolved, that the chair be added to the committee.

The Chair then appointed Messrs. H. J. Newton, H. M. Stevens, and C. Sotheran to be such committee.

Upon motion it was

Resolved, that we now adjourn until Monday Septr 13th, at the same place, at 8 P. M.

H. S. Olcott Chairman.
William Q. Judge Secretary.

AUM

Govern thy heart! Constrain th' entangled sense!
Resist the false, soft sinfulness which saps
Knowledge and judgment! Yea, the world is strong,
But what discerns it stronger, and the mind
Strongest; and high o'er all the ruling Soul.
Wherefore, perceiving Him who reigns supreme,
Put forth full force of Soul in thy own soul!
Fight! Vanquish foes and doubts, dear Hero! slay
What haunts thee in fond shapes, and would betray!
—*Arnold's Bhagavad-Gita, chap. 3.*

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The Theosophical Society, as such, is not responsible for any opinion or declaration in this Magazine, by whomsoever expressed, unless contained in an Official Document.

Where any article or statement has the author's name attached, he alone is responsible, and for those which are unsigned the Editor will be accountable.

HISTORIC THEOSOPHICAL LEAVES.

FIRST LEAF.[1]

From the Minute Book of the Theosophical Society the leaves here used are taken. The first is the very first page in the handwriting of Bro. John Storer Cobb, now in the city of Boston, U.S., done by him at the time from the notes in pencil taken during the meeting. A plate has been made of it by photographic process, thus giving a fac-simile, but slightly reduced in size so as to fit the PATH. There is a very small error to be noted. The proceedings were in fact thus: the persons named being present, Bro. William Q. Judge rose and assumed the place of Chairman and at once proposed Col. Olcott as permanent Chairman, which motion was carried as noted. The error is in not giving Bro. Judge as the chairman for the first few moments. This meeting was held at the rooms of H.P.B. in Irving Place, New York. As Col. Olcott has passed beyond this point in his "Old Diary Leaves", it is thought these leaves will add to the historical interest of his narrative.

[1] See frontispiece.

SECOND LEAF.

The next leaf selected from the same book is of the meeting
13 of September 18th, 1875, ten days having elapsed while the Committee on Name was at work. This minute shows the selection of our present name. It reads as follows:

13 MEETING HELD AT 46 IRVING PLACE ON MONDAY EVENING, SEPTEMBER 18th, 1875.

Mr. George H. Felt continued from the previous meeting, September 8th, the interesting description of his discoveries on the Cabala, which were illustrated by a number of colored diagrams. After a discussion thereon, matters in reference to the proposed Society were made the order of the day.

Col. H. S. Olcott presided and Mr. Charles Sotheran acted as Secretary.

The Committee on Preamble and By-Laws reported progress, and Mr. D. E. de Lara read a paper which he had been requested to write for the Committee.

At the suggestion of the Committee it was upon motion

RESOLVED, that the name of the Society be "The Theosophical Society".

Upon motion it was

RESOLVED, that a committee be appointed to select suitable rooms for the meetings of the Society and report at at the next meeting.

The chair appointed the Rev. J. H. Wiggin and Mr. Charles Sotheran, and upon motion the chair was added.

Several persons then gave in their names, or were proposed for membership, and upon motion it was

RESOLVED, that these names be added to the list of founders.

Upon motion it was

RESOLVED, that we now adjourn, subject to the call of the chair.

H. S. OLCOTT, *Chairman.*

JOHN STORER COBB *for*
C. SOTHERAN, *Secretary.*

THIRD LEAF.

After two meetings held October 16 and 30, the one at which the President delivered his inaugural address was held at the rooms selected at 64 Madison Avenue. This minute is on page seven of the book. The rooms are those occupied for some time by the Aryan Theosophical Society, and are known as Mott Memorial Hall, a medical library and meeting place. While delivering the address Col. Olcott stood at the right side of the platform that is south of it, and H.P.B. sat among the hearers on the north side of the room. These little particulars will interest historians and lovers of particularity. The record is as follows:

MEETING HELD AT No. 64 MADISON AVENUE, ON WEDNESDAY, NOVEMBER 17th, 1875.

The meeting was called to order at 8.15 P. M. Henry S. Olcott, President in the chair

The minutes of the previous meeting were read and approved; and the Rev. George H. Hepworth and Mrs. Charles Sotheran were nominated for fellowship.

Letters from Vice-President George H. Felt and Mr. D. E. de Lara expressing regret at their absence from the meeting were then read, after which the president delivered his Inaugural Address.

At the conclusion of which It was

MOVED by Treasurer Newton that a vote of thanks be presented to the president for his able address, and that the address be printed.

MOVED by T. F. Thomas as an amendment, that the address be stereotyped and five hundred copies be printed for immediate distribution.

This amendment being accepted by Treasurer Newton, the resolution as amended was put to the meeting and carried unanimously.

Upon motion it was resolved that we now adjourn.

H. S. OLCOTT, *President.*

J. STORER COBB, *Recording Secretary.*

REINCARNATION OF ANIMALS.

VERY little hasbeen said on the question whether or not the theory of Reïncarnation applies to animals in the same way as to man. Doubtless if Brahman members well acquainted with Sanscrit works on the general subject were to publish their views, we should at least have a large mass of material for thought and find many clues to the matter in the Hindu theories and allegories. Even Hindu folk-lore would suggest much. Under all popular "superstitions" a large element of truth can be found hidden away when the vulgar notion is examined in the light of the Wisdom-Religion. A good instance of this on the material plane is to be found in the new treatment proposed for small-pox. The old superstition was that all patients with that disease must be treated and kept in darkness. But the practise was given up by modern doctors. Recently, however, some one had the usual "flash" and decided that perhaps the chemical rays of the sun had something to do with the matter, and began to try red glass for all windows where small-pox patients were. Success was reported, the theory being that the disease was one where the chemical rays injured the skin and health just as they do in ordinary sunburn. Here we see, if the new plan be found right, that an old superstition was based on a law of nature. In the same way the folk-lore of such an ancient people as the Hindu deserves scrutiny with the object of discovering the buried truth. If they are possessed of such notions regarding the fate of animals, careful analysis might give valuable suggestion.

Looking at the question in the light of Theosophical theories, we see that a wide distinction exists between man and animals. Man reincarnates as man because he has got to the top of the present scale of evolution. He cannot go back, for Manas is too much developed. He has a *Devachan* because he is a conscious thinker. Animals cannot have *Manas* so much developed, and so cannot be self-conscious in the sense that man is. Besides all this, the animal kingdom, being lower, has the impulse still to rise to higher forms. But here we have the distinct statement by the Adepts through H.P.B. that while possibly animals may rise higher in their own kingdom they cannot in this evolution rise to the human stage, as we have reached the middle or turning-point in the fourth round. On this point H.P.B. has, in the second volume of the *Secret Doctrine* (first ed.) at p. 196, a foot note as follows:

> In calling the animal "soulless" it is not depriving the beast, from the humblest to the highest species, of a "soul", but only of a conscious surviving Ego-soul, i.e., that principle which survives after a man and reincarnates in a like man.
>
> The animal has an astral body that survives the physical form for a short period; but its (animal) Monad does not reincarnate in the same, but in a higher species, and has no "Devachan" of course. It has the *seeds* of all the human principles in itself; but they are latent.

Here the distinction above adverted to is made. It is due to the Ego-Soul, that is, to *Manas* with *Buddhi* and *Atma*. Those principles being latent in the animal, and the door to the human kingdom being closed, they may rise to higher species but not to the man stage. Of course also it is not meant that no dog or other animal ever reincarnates as dog, but that the monad has tendency to rise to a higher species, whatever that be, whenever it has passed beyond the necessity for further experience as "dog". Under the position the author assumes it would be natural to suppose that the astral form of the animal did not last long, as she says, and hence that astral appearances or apparitions of animals were not common. Such is the fact. I have heard of a few, but very few, cases where a favorite animal made an apparitional appearance after death, but even the prolific field of spiritualism has not many instances of the kind. And those who have learned about the astral world know that human beings assume in that world the form of animal or other things which they in character most resemble, and that this sort of apparition is not confined to the dead but is more common among the living. It is by such signs that clairvoyants know the very life and thought of the

person before them. It was under the operation of this law that Swedenborg saw so many curious things in his time.

The objection based on the immense number of animals both alive and dead as calling for a supply of monads in that stage can be met in this way. While it is stated that no more animal monads can enter on the man-stage, it is not said nor inferred that the incoming supply of monads for the animal kingdom has stopped. They may still be coming in from other worlds for evolution among the animals of this globe. There is nothing impossible in it, and it will supply the answer to the question, Where do the new animal monads come from, supposing that all the present ones have exhausted the whole number of higher species possible here? It is quite possible also that the animal monads may be carried on to other members of the earth-chain in advance of man for the purpose of necessary development, and this would lessen the number of their appearances here. For what keeps man here so long is that the power of his thought is so great as to make a *Devachan* for all lasting some fifteen centuries—with exceptions—and for a number who desire "heaven" a *Devachan* of enormous length. The animals, however, being devoid of developed *Manas*, have no *Devachan* and must be forced onwards to the next planet in the chain. This would be consistent and useful, as it gives them a chance for development in readiness for the time when the monads of that kingdom shall begin to rise to a new human kingdom. They will have lost nothing, but, on the contrary, will be the gainers.

WILLIAM BREHON.

NECESSITY OF ILLUSION IN DEVACHAN.[1]

SO much is said in Theosophical literature of the evils of illusion, and so many are the warnings against its influence, that most Theosophists are sensitive to the very word. Particularly is there felt a hardship at the apparent unreality of Devachan. After thirty, fifty, seventy years of subjection to all the mistakes, misconceptions, beguilements of an illusionary existence, it does seem grievous that the centuries of Devachanic life should be but a continuance of them, it to be succeeded by another period of deceptive earth-experience, and the series of alternate illusions to extend indefinitely. And yet the anomaly may be explained, even justified.

[1] Substance of an address before Aryan T.S.

But before such attempt, one should observe our arbitrary reversal of the terms "real" and "unreal". So accustomed are we to attribute reality to physical objects which may be seen and handled and examined, and to consider as visionary the contents of the super-physical world, that that only has become veritable to us which is material. And yet this it is which changes hourly, which is in perpetual state of flux, which cannot have fixedness or continuity; while the truly enduring, that which passes on undecayed through time, is the Mind, the Soul, the Spiritual Being. "The things which are seen are temporal, but the things which are not seen are eternal".

But in this discussion one must use the terms in their ordinary sense, and, so doing, the subject divides itself into two propositions: 1st, that illusion is inevitable in Devachan, a requirement to its functions, inseparable from its nature; 2d, that illusion is a necessity to the progress of the Soul therein.

There are three considerations which go to prove the former of these propositions. The first is that the soul is as yet unfitted for the sphere of pure realities. It is, indeed, freed from the lower quaternary, and as Atma-Buddhi-Manas has passed the Devachanic portal. But it is fresh from earth-life; its interests and conceptions, however purged from lower quality and now the rarefied extract of highest experiences, are still colored from its late career; Manas is saturated with recent thought and habit. How impossible to translate the yet unfinished being to a region for which it is not fitted and the contents of which it is yet unable to appropriate! There is a homely proverb of "a fish out of water". The fish dwells in a dense medium, extracting from it by its gills the finer element—air—which pervades the water, thus maintaining its life. But place it entirely in that finer element and life becomes impossible because of that fineness; the fish gasps and struggles and dies. And so the soul, long accustomed to extract its nutriment of thought from the surrounding matter of terrestrial life, could not maintain itself as yet in a world of pure reality, but would succumb from the very perfection of its environment.

In the second place, there must persist an element of illusion so long as any trace of matter inheres in an organism. Imagine the spiritual realm and the material realm as at opposite ends of a prolonged line. As a spiritual being leaves its home and follows down that line, it reaches a point where the first faint aroma of matter is perceived. At once begins a slight illusionary tendency. As the being approaches more and more nearly the

material realm, denser and denser grows the matter, and stronger and stronger the illusion; so that at the extremity of the line reality is farthest from perception and mistake rules. Reverse the process. The being leaves the material for the spiritual. As it does so and as the atmosphere rarefies, little by little illusionary proclivities drop away, the vision clears, the actual comes steadily into view. Yet not till the last trace of material association has been overpassed does illusion sink wholly to the rear. But in Devachan this is ungained. Higher Manas has still the aroma, the memory, the interests of its late embodiment in flesh, and with them must retain that illusion which pertains to the material sphere.

In the third place, we must remember the function of Devachan. It is two-fold, and one part is Happiness. But happiness is an individual thing, and consists to each man in the realization of his own ideal. There must be as many varieties of Devachan as there are varieties of Devachanees, each finding there the highest of his aspirations and hopes. Yet to all there is this common element, —that they are subjective conditions of the soul, with no corresponding objective reality, yet none the less actual, none the less certain. A man is a philosopher, a student, a scientist. The attainment of truth is his delight, and the means to which alone he is accustomed and of which he can conceive are books and scientific treatises and philosophical apparatus. His dream is of a future world where research is vastly facilitated, where the newest discoveries are spread broad-cast, where apparatus exists so delicate and fine that ours appears but the clumsiest of contrivance. And yet is it possible in the supersensuous world that libraries and printing presses and experimental tools are to be as here? Is a disembodied soul, removed from the gross and the tangible, to continue handling and reading and testing? Impossible. But in the mind within, those processes may go on, and with all the reality of an actual experience may continue their educative function till their need has been overpassed. Take the artist, he whose soul is instinct with visions of beauty in form and color and suggestiveness. He looks for a land where transcendent glories flush the spirit, where light never seen on earthly seas and shores fills with measureless delight. Yet in Devachan there can be no Alpine sunrise, no picture gallery, no canvas or marble whereon he can work out his inspiration. Is he to be disappointed, or is the fullest of all possible satiations to expand his inner nature in a subjective, but a real, experience? Take the musician Harmony and melody and perfect expression

make his very life. Yet he knows their inadequacy to portray all that the soul can sense, and so he anticipates in heaven a feast unattained, unattainable here. There are to be the richest orchestrations, the noblest symphonies, the most glorious operas, the most entrancing voices and instruments, every elevated taste finding its amplest gratification. But are there opera-houses, orchestras, trained singers in Devachan? Or are those supernal joys in the soul within, in some strange way provided by beneficent Nature, —an illusion, if you please, because without a counterpart in fact, yet the reality of reality to him who is their subject.

The profoundest of all human emotions is Affection. Broken, disappointed, severed often here, it gazes onward to a land where sorrow is unknown and partings never to be feared. The mother leaves her child, the wife her husband, the friend his friend, calmed with the assurance that it is but for a time, and then will be the joy of an endless reunion. More than anything else is this conception of heaven; and you might fill the future world with every possible joy to intellect and soul, enrich it with the lavishness of a Divine treasury, yet all would be vain if the one desire was absent, all a desolation if the heart was chilled, unfed. If the beloved was away, heaven would be no heaven to the inmate. And yet see how impossible is such presence in any literal sense. If to the happiness of a Devachanee the actual existence there of the loved one is essential, then the child must accompany the departing mother, the husband the wife, the friend the friend. Would it be just that these should be cut off before their time, that they should be unwillingly deprived of their right to life merely that another might be made happy? But more than this. Every beloved has his beloveds, each has others dear and cherished; so that if they too are to be happy their loved ones must go with them; and thus the circle widens, widens without the possibility of stop. What follows? The death of a single individual would depopulate the world.

And so we see that illusion is a necessity to Devachan, that it cannot but exist, that the bliss of the soul is interior, not a reflection from objective surroundings.

Turn now to the second proposition: Illusion is a necessity to the progress of the soul in Devachan. Here again there are three considerations. The first is as to that progress itself, progress being the twin of happiness in the two-fold function. It would be a grievous mistake to suppose that the long centuries of Devachanic rest are but an idle dream, the soul making no advance, learning no new truth, a stationary thing in a universe of evolu

tion, emerging from Devachan precisely as it entered it. H.P.B. distinctly states the contrary. And, indeed, it would be but reasonable to expect that in a world from which gross matter and its influences are excluded, a world finer than this, closer to reality, more in touch with eternal truth, there must be avenues to learning, facilities for progress, which we cannot now divine. Clogs from flesh and blood are removed. Prejudices, antipathies, limitations have vanished with the relinquished personality. New and larger methods, regions, pursuits open to the unfolding nature. And yet there is a condition to this finer state. It is that all obstruction though pain shall be effaced. How often in this present world an indigestion has made impossible a thought, a fever has paralyzed an aspiration, a head-ache has conquered a prayer! True, all physical evils are absent from Devachan because the body is; yet internal griefs are as fatal to progress as are external, and so from that progressing state must be banished every sorrow and memory and foreboding and regret which could arrest the Ego's march. But this, as we have seen, is not consistent with fact; it is an illusion, however indispensable to our needs.

Another consideration is that man is to round in his career the whole circle of experience, and so no segment of it can be omitted. At eras in his earth-pilgrimage he has tasted unqualified misery: he must now taste its antithesis,—unqualified happiness. Yet this, as has been shown, is impossible through literal presence of conditions: they must be supplied by an illusionary belief.

And a third consideration is that "Nature does nothing by leaps". As a human soul evolves slowly up to that stature which lifts it above all deception or mistake and fits it for the realm of absolute reality, it parts from its illusions but gradually and by degrees. The great Law which pervades the rest of the Universe is not absent from Devachan. The Ego enters it as a pilgrim on his pilgrimage, not as a victor on his goal. And yet we may well believe that as centuries pass on and the changed existence modifies the character and its modes, there may come a truer view of all its inner life, a closer touch with real things. Illusion may steadily be mitigated as it is outgrown, direct percipience of fact taking steadily the place of imagination as a guide. And so when the Devachanic interlude is over, the Ego may return for its new incarnation with clearer views of truth, a less clouded sense of spiritual verities, a firmer hold on ultimate reality.

Thus we see, then, not only that there can be no Devachan without illusion, but that the very progress in Devachan is conditioned upon that illusion, and that the illusion must continue till

its function has been fulfilled. When a man has become a Master, when he perceives not as through a glass darkly but face to face, illusion has no longer power over him, Devachan has become an impossibility, he is done with it forevermore.

I think that these truths should correct our attitude to Devachan. We should not look upon it as a deceptive state continuing the evils against which we vainly struggle here, but as a needful, an unavoidable experience wherein are found compensation for all the bitternesses encountered outside of it, a happiness adapted to the weary pilgrim, a gradual emancipation from the evils of illusion itself. There need not be suspicion of it, a protest against its wisdom, a saddened resignation to the inevitable. May there not be even a *thankfulness* for it? In the many hours of sorrow here, when hopes dearest to the heart are prostrated in the dust and the very life-blood of the spirit seems to ebb despairingly away, it is something to remember that these sacred desires are only postponed, not blasted, and that not a worthy wish or thought or purpose shall be permanently vain. All will revive in that sun-lit realm, and there in copious fulness delight the soul once desolated and forlorn. Infinite Wisdom and Infinite Love have framed a scene where each best hope of heart and mind shall bloom into a glorious fruitage.

It is said of the poet Burns that there was one passage in the Bible which he could never read without emotion: "And God shall wipe away all tears from their eyes". Well, in a sense this is true of Devachan. The pathway of humanity as it goes onward to its heights is over many a broken heart, many a desolated life, many an extinguished hope, and it passes through many a starless night. And yet there are breaks, long breaks whereon not a shadow throws its chill, but where life and light and cheer are without a drawback. Those portals are open to every noble thought and desire and aspiration, and all accompany the pilgrim as he steps into the sunbeams, but they are rigorously barred to every pain or grief or disappointment. There sorrow finds its end; the very causes of sorrow are obliterated; and not a tear shall ever be wiped away, for none shall ever form.

ALEXANDER FULLERTON, F.T.S.

About what am I now employing my own soul? On every occasion I must ask myself this question, and inquire what have I now in this part of me which they call the ruling principle?—*Marcus Aurelius A.*

THEOSOPHICAL SOCIETY AND REFORMS.

A CONVERSATION.

ZEALOUS THEOSOPHIST. Don't you think the Theosophical Society ought to take some definite stand on questions of reform?

Constitutional Theosophist. What put that into your head? Are you a Nationalist or a Single Taxer?

Z. T. I was reading that "Chat on the Roof" in February *Theosophist*, where one of the chatters says: "I believe the T.S. must sooner or later adopt a definite attitude toward this question of reform", and although he speaks in reference to Hindu social problems, still it is just as important here as there, while the circumstances are different. The "chat" did not in any way settle the point, but left it all up in the clouds of talk. But we ought to do something.

C. T. Evidently the conversation published is an expression of a desire to get a prominent Theosophist like Mrs. Besant to throw herself on the side of some social question there, forgetting that it is not one or two persons who make up our movement and that our Constitution rules in such matters and not persons. If you mean that the Society should as an organization take "a definite stand" such as seems called for in that "chat," I cannot agree with you.

Z. T. Do you mean that you are opposed to social or other reforms?

C. T. No, I do not. Whatever reforms are needed—and there are many—they should be taken up by individuals or the State, but that is a very different thing from asking the Theosophical Society to adopt a definite attitude either way. It has been proposed that the T.S. should formally approve of hypnotic suggestion as a means of curing drunkenness, lying, and stealing. Why not have us go in for that as well as social reforms? Those vices have a great deal to do with social difficulties.

Z. T. Well, why not? Take definite corporate action, and then members will have something tangible to talk of and to work for.

C. T. A few members, you mean; the rest would leave the Society. Divisions would arise and sides be taken. But the proposal is contrary to our Constitution, it is against the very reason for our existence, it nullifies our organic law, it is contrary to the

spirit of the Society. The Constitution wisely prohibits the adoption of such definite attitudes. This applies to every doctrine, to all schemes, save the doctrine of Universal Brotherhood, the one idea on which men of all religions will agree. Other doctrines and plans have supporters and opponents; they have no majority; but Universal Brotherhood has a constant and growing majority of supporters. One would have supposed that this "Chat on the Roof" of the building where was reposing the recently revised Constitution of the T.S., certified and published, should have led to some of the chatters adverting to this fundamental point before the conversation was printed. That revision puts the matter in strong terms, thus:

> The society does not interfere with caste rules or other social observances, nor with politics, and any such interference in its name is a breach of the Constitution.

And immediate expulsion is the penalty fixed for violation of this rule.

Z. T. Then you place social questions and reforms under the same ban as religious doctrines and creeds, in so far as definite corporate action by the T.S. goes?

C. T. Most certainly. Why, man, reflect a moment. Is it not true that H. P. Blavatsky, H. S. Olcott, and William Q. Judge have always since 1875 proclaimed their personal belief in the Mahatmas or Masters as facts and ideals?

Z. T. Yes, they have; and of course had a perfect right to do so, as they never said it was a T.S. belief.

C. T. Well, have they not persistently said that this belief, regarded by many as vital, has no place in our Constitution and cannot be—must not be—erected into a T.S. dogma either directly or inferentially? It stands precisely with social reforms so far as "definite attitude" is concerned. But, curiously enough, there are those who loudly object to the expression of personal beliefs by such as have firm ones regarding Mahatmas, while at the same time the objectors would heedlessly violate the Constitution by having us adopt some definite attitude toward a passing question of social reform.

Z. T. I think I begin to see that in zealousness for getting into the gaze of the world I had almost forgotten that we are a free Society, wholly unattached, founded on toleration, neutrally situated between all contentions, and drawing our support from men considered as souls and not from any sectarian or separatist feeling. That must be why you did not encourage or discourage nationalism, but opposed the endorsement of it by the T. S.

C. T. Precisely. Had we endorsed that social movement, where should we be now? Opposed by every man and woman who is not a nationalist. But at the same time recollect that many members of the T.S. were prominent in the starting of that movement when it began in Boston. Similarly with questions in India. Were the T.S. involved with widow-remarriage, it would be violently opposed by a large body of men who found their opposition to such marriages on the religious books of the land. We might as well be asked to endorse and support Moslemism against purely theological Hinduism. A good man can live under any form of government or social order. What we should strive to do is to increase that toleration for every one which alone will open up men's minds to the truth.

Z. T. Do you know of any striking instance in our history to illustrate these points?

C. T. Yes. In the Indian Headquarters once, while H.P.B. was there, a prominent Hindu asked her to get the opinion of her Masters on a question relating to widow-remarriage or that of child-marriage. The opinion was authoritatively refused, although there was an opportunity to enlist many prominent Hindus interested in the question. Had the distinct opinion been given, we should now have to be fighting for it or against it as a dogma. Happily we are free, and supporters and opponents alike of both sides are yet in our ranks.

Z. T. But what definitely is the proper function and attitude of the T.S. in and to social and other reforms?

C. T. Its attitude should be neutral as to any form or method, but not neutral as to the general doctrines of justice and Universal Brotherhood. The latter doctrine supports all applications of justice; it is sufficiently declared in the Constitution; there is no need for further declarations. The function of the T.S. is to give its members aspiration to high ideals; to furnish a free, tolerant platform where all men may assemble if they wish. The bigot—social or theological—who asserts that no one else is right violates in himself the principle of toleration, and has no place on our platform because his nature is intolerant; hence he will either leave the T.S. if he cannot ruin it, or he will be gradually altered by the silent but powerful influence of the toleration, even for his bigotry, which surrounds him in our ranks. Toleration, then, is our watchword, for it is one effect and one expression of brotherhood; that will bring unity in diversity, and with diverse elements held in one bond our strength would be invincible.

FACES OF FRIENDS.

AMONG the "Friends" whose faces the PATH has been presenting to its readers few, if any, have a greater claim to a prominent place than "Jasper Niemand". To most an unknown but dear friend, dear because of the heart-touching help and light which for many have come from the writings bearing this signature—a *nom-de-plume* as all must have known. The personality thus veiled hitherto is that of one personally very dear to many an earnest worker in the T.S.: that of Mrs. Archibald Keightley, more widely known perhaps in the ranks of the T.S. under the name of Mrs. J. Campbell Ver-Planck.

Her maiden name in full was Julia Wharton Lewis Campbell, daughter of the Hon. James H. Campbell, a prominent Pennsylvania lawyer. Her father's was a highly distinguished career. He commanded his regiment during the war; served as member of the U.S. Congress for several terms; held two diplomatic commissions under President Lincoln as U.S. Minister to Sweden and Norway, and subsequently to Bogotá in South America. Her mother was Juliet Lewis, daughter of Chief Justice Ellis Lewis of the Supreme Court of Pennsylvania, a writer of verse possessing great poetical charm and value.

Mrs. Keightley's childhood was chiefly passed among the Pennsylvania mountains, and later on the continent of Europe, where she was educated and entered the Society of foreign courts at the early age of sixteen. Even then she had already developed the literary talent for which the members of both branches of her family had been noted, and had displayed for generations in the occupations of their leisure hours. Her early writings consisted of translations from the poems of the present and late Kings of Sweden, in original verse, tales and descriptions published in *Harper's Magazine*, the *Galaxy*, and other periodicals, under her own name as well as the *nom-de-plume* of "Esperance". That the work itself was of fine quality is shown by the fact that full market rates were always gladly paid for it; while the deeper tendencies in the writer's nature are seen in the fact that the spur to exertion lay in the desire to give for the helping of others somewhat she had herself *earned*, and not merely the superfluity of that wealth which the accident of birth—or Karma?—had placed at her command. The child is truly the father of the man —or woman; and how happy must she have been when feeling so

Jasper Niemand.
(Mrs A. Keightley)

early that she could already, by her own efforts, do something to lessen the misery of others?

Miss Julia W. L. Campbell (as she then was) married in 1871 Mr. Philip W. VerPlanck of New York; and six years later, in the course of a single year, she lost her husband and both sons suddenly by a most dramatic series of reverses—including dangers and losses of many kinds. Long and terrible illness followed these sudden blows.

During her recovery Mrs. VerPlanck wrote her two successful plays, "The Puritan Maid" and "Sealed Instructions", the latter having had a marked success during two seasons at the Madison Square Theatre, New York, as well as throughout the country.

To turn from the outer to the inner life. By long established family custom, Mrs. VerPlanck belonged to the Episcopal Church —"The Church of England"—but she found no spiritual life there. Indeed, she had ceased to seek for any such life, content apparently with the ideals of literature and art, in a happy domestic and social circle where leisure and refined conditions permitted the cultivation of personal gifts. Yet an interior want now and then made itself felt.

One day, however, quite by chance is it were, when lunching with her close friend, Mrs. Anna Lynch Botta, the name of Madame Blavatsky was mentioned, and mentioned as that of an exposed fraud. From thence to Theosophy was but a step; Mrs. VerPlanck had never heard of either, and Mrs. Botta, whose circle comprised almost every distinguished member of society at home and abroad (that well-known circle unique in American life), invited her friend to accompany her to hear Mr. Arthur Gebhard speak on Theosophy to Mrs. Ole Bull, Mrs. Celia Thaxter, and others in the drawing room of a friend. The impression made upon Mrs. Ver-Planck was so deep that she joined the T.S. within two weeks, and thenceforward began her unceasing work for Theosophy.

Living with her parents at a distance from New York she wrote for the PATH under the names of "Julius", "August Waldensee", "J", and later on as "Jasper Niemand", as well as unsigned articles, and also corresponded with T.S. enquirers. In those days writers were so few in the Society that they had to take several names, and often one would write up the notes or finish the articles of another.

In answer to some enquirers as to the "Jasper Niemand" writings, Mrs. Keightley writes: "When I began to write articles

along these lines, H.P.B. sent me a pen which I always used. The articles were and are always written in full objective consciousness, but at these times there is a feeling of inspiration, of greater mental freedom. The *Letters that have helped me* were received at my Pennsylvania home. They were written for me and for Dr. Keightley—and for the use of others later on—by Mr. W. Q. Judge, at the express wish of H. P. Blavatsky. The letter which is the source of this request, and which conveys assurance of Mr. Judge's qualifications for the office of instructor, purported to be written *through* Madame Blavatsky (it begins 'Says Master'), and is one of those so ably described by Col. H. S. Olcott in the *Theosophist* for July, 1893, where he says that communications from high occult sources received through H.P.B. always resembled her handwriting".

This modification of H.P.B.'s handwriting is decidedly interesting in the above-mentioned letter, whose data amply justify the manner in which "Z" is spoken of in Niemand's preface. Moreover, H.P.B. spoke of her friend Mr. Judge as the "exile", and Annie Besant wrote later on, "You are indeed fortunate in having W.Q.J. as Chief. Now that H.P.B. has gone, it is the Americans who have as immediate leader the greatest of the exiles".[1]

It is to be hoped that the Editor of the PATH, a journal so indissolubly connected with the Theosophical writings of the subject of this sketch, will not from personal hesitation exclude from its pages information which is really a moderate statement on behalf of "Jasper Niemand" in reply to questions coming from all parts of the world. The statement would have been made earlier, were it not for a wish, on Jasper Niemand's part, to continue helpful private correspondence carried on with many persons who addressed under the protection of her impersonality.

After the departure of H.P.B., Mrs. VerPlanck now and again joined the New York staff of workers as a reïnforcement during Mr. Judge's prolonged absences. During one of these periods she met Annie Besant at the Boston Convention of 1891, and there began a friendship destined to evolve as link after link was formed in the chain-mutual of work. Then also was formed the T.S. League of Workers, afterwards inaugurated in Europe.

Mrs. VerPlanck continued to live with her parents in Pennsyl-

[1] The technical meaning of these titles, "Greatest of the Exiles" and "Friend of all Creatures", as employed in the East, is totally unknown in the West; the latter being a phrase that has more than once been applied, half in jest, to W.Q.J. by his intimates on account of his often enforced doctrine of "accepting all men and all things"—providing they *work* for Theosophy.—B.K.

vania until the autumn of 1891, when she married Dr. Archibald Keightley of Old Hall, Westmoreland. After a year's residence in New York they were called to England by the health of Dr. Keightley's mother.

During Annie Besant's absence in India, Mrs. Keightley has temporarily taken up a part of her work at the London Headquarters, and in consequence has been residing there for several months.

And here this sketch ends for the present. It is not for me to say more, nor to dwell upon the respect and affection which its subject has gained in her new sphere of duty. But I know that I voice the earnest wish of all in expressing the hope that many years of equally fruitful and valuable work for our beloved Cause still lie before her.

BERTRAM KEIGHTLEY.

CONVERSATIONS ON OCCULTISM WITH H.P.B.

IN 1875, '76, '77, and '78 my intimacy with H.H.B. gave me many opportunities for conversing with her on what we then called "Magic". These useful, and for me very wonderful, occasions came about late at night, and sometimes during the day. I was then in the habit of calling on her in the day-time whenever I could get away from my office. Many times I stayed in her flat for the purpose of hearing as much and seeing as much as I could. Later on, in 1884, I spent many weeks with her in the Rue Notre Dame des Champs in Paris, sitting beside her day after day and evening after evening; later still, in 1888, being with her in London, at Holland Park, I had a few more opportunities. Some of what she said I publish here for the good of those who can benefit by her words. Certainly no greater practical occultist is known to this century: from that point of view what she said will have a certain useful weight with some.

ON DEVACHAN.

This term was not in use at this time. The conversation was about steps on the Path and returning here again. In answer to a question:

"Yes, you have been here and at this before. You were born with this tendency, and in other lives have met these persons

[supposed Adept influences], and they are here to see you for that reason."

Later, when definite terms had come into use, the question raised was whether or not all stayed 1500 years in Devachan.

"Well, Judge, you must know well that under the philosophy we don't all stay there so long. It varies with the character of each. A thoroughly material thinker will emerge sooner than one who is a spiritual philosopher and good. Besides, recollect that all workers for the Lodge, no matter of what degree, are helped out of Devachan if they themselves permit it. Your own idea which you have stated, that 1500 years had not elapsed since you went into Devachan, is correct, and that I tell is what Master himself tells me. So there you are."

PRECIPITATIONS BY MASTERS.

In reply to a question on this she said:

"If you think Master is going to be always precipitating things, you mistake. Yes, He can do it. But most of the precipitations are by chelas who would seem to you almost Masters I see His orders, and the thoughts and words He wishes used, and I precipitate them in that form; so does * * * and one or two more."

"Well, what of Their handwritings?"

"Anything you write is your handwriting, but it is not your personal handwriting, generally used and first learned if you assume or adopt some form. Now you know that Masters' handwritings, peculiar and personal to Themselves, are foreign both as to sound and form—Indian sorts, in fact. So They adopted a form in English, and in that form I precipitate Their messages at Their direction. Why B—— almost caught me one day and nearly made a mess of it by shocking me. The message has to be seen in the astral light in *fac-simile*, and through that astral matrix I precipitate the whole of it. It's different, though, if Master sends me the paper and the message already done. That's why I call these things 'psychological tricks'. The sign of an objective wonder seemed to be required, although a moment's thought will show it is not proof of anything but occult ability. Many a medium has had precipitations before my miserable self was heard of. But blessed is the one who wants no sign. You have seen plenty of these things. Why do you want to ask me? Can't you use your brain and intuition? I've sampled almost the whole possible range of wonders for you. Let them

use their brains and intuition with the known facts and the theories given."

IF WHITE MAGICIANS ACT, WHAT THEN?

"Look here; here's a man who wants to know why the Masters don't interpose at once and save his business. They don't seem to remember what it means for a Master to use occult force. If you explode gunpowder to split a rock you may knock down a house. There is a law that if a White Magician uses his occult power an equal amount of power may be used by the Black one. Chemists invent powders for explosives and wicked men may use them. You force yourself into Master's presence and you take the consequences of the immense forces around him playing on yourself. If you are weak in character anywhere, the Black ones will use the disturbance by directing the forces engendered to that spot and may compass your ruin. It is so always. Pass the boundary that hedges in the occult realm, and quick forces, new ones, dreadful ones, must be met. Then if you are not strong you may become a wreck for that life. This is the danger. This is one reason why Masters do not appear and do not act directly very often, but nearly always by intermediate degrees. What do you say,—'the dual forces in nature'? Precisely, that's just it; and Theosophists should remember it."

DO MASTERS PUNISH.

"Now I'm not going to tell you all about this. They are just; They embody the Law and Compassion. Do not for an instant imagine that Masters are going to come down on you for your failures and wrongs, if any. Karma looks out for this. Masters' ethics are the highest. From the standpoint of your question They do not punish. Have I not told you that, much as detractors have cast mud at Them, never will the Masters impose punishment. I cannot see why such a question comes up. Karma will do all the punishing that is necessary."

ABOUT ELEMENTALS.

"It's a long time ago now that I told you this part would not be explained. But I can tell you some things. This one that you and Olcott used to call * * * can't see you unless I let him. Now I will impress you upon it or him so that like a photograph he will remember so far. But you can't make it obey you until you know how to get the force directed. I'll send him to you and let him make a bell."

[In a few days after this the proposed sign was given at a distance from her, and a little bell was sounded in the air when I was talking with a person not interested in Theosophy, and when I was three miles away from H.P.B. On next seeing her she asked if * * * had been over and sounded the bell, mentioning the exact day and time.]

"This one has no form in particular, but is more like a revolving mass of air. But it is, all the same, quite definite, as you know from what he has done. There are some classes with forms of their own. The general division into fiery, airy, earthy, and watery is pretty correct, but it will not cover all the classes. There is not a single thing going on about us, no matter what, that elementals are not concerned in, because they constitute a necessary part of nature, just as important as the nerve currents in your body. Why in storms you should see them how they move about. Don't you remember what you told me about that lady * * * who saw them change and move about at that opera? It was due to her tendencies and the general idea underlying the opera." [It was the opera of Tristan and Isolde, by Wagner.—J.] "In that case, as Isolde is Irish, the whole idea under it aroused a class of elementals peculiar to that island and its traditions. That's a queer place, Judge, that Ireland It is packed full of a singular class of elementals; and, by Jove! I see they even have emigrated in quite large numbers. Sometimes one quite by accident rouses up some ancient system, say from Egypt; that is the explanation of that singular astral noise which you said reminded you of a sistrum being shaken; it was really objective. But, my dear fellow, do you think I will give you a patent elemental extractor?—not yet. Bulwer Lytton wrote very wisely, for him, on this subject".

[Riding over in Central Park, New York.] "It is very interesting here. I see a great number of Indians, and also their elementals, just as real as you seem to be. They do not see us; they are all spooks. But look here, Judge, don't confound the magnetism escaping through your skin with the gentle taps of supposed elementals who want a cigarette."

[In W. 34th street, New York. The first time she spoke to me of elementals particularly, I having asked her about Spiritualism.—J.]

"It is nearly all done by elementals. Now I can make them tap anywhere you like in this room. Select any place you wish." [I pointed to a hard plaster wall-space free from objects.] "Now ask what you like that can be answered by taps."

Q. What is my age? *Taps*: the correct number.

Q. How many in my house? *Taps*: right.

Q. How many months have I been in the city? *Taps*: correct.

Q. What number of minutes past the hour by my watch? *Taps*: right.

Q. How many keys on my ring? *Taps*: correct.

H.P.B. "Oh bosh! Let it stop. You won't get any more, for I have cut it off. Try your best. They have no sense; they got it all out of your own head, even the keys, for you know inside how many keys are on the ring, though you don't remember; but anyhow I could see into your pocket and count the number, and then that tapper would give the right reply. There's something better than all that magic nonsense."

SHE PRECIPITATES IN LONDON.

In 1888 I was in London and wanted a paper, with about four sentences written on it in purple ink, which I had left in America. I came down to her room where B. Keightley was, and, not saying anything, sat down opposite H.P.B. I thought: "If only she would get me back someway a copy of that paper." She smiled at me, rose, went into her room, came out at once, and in a moment handed me a piece of paper, passing it right in front of Keightley. To my amazement it was a duplicate of my paper, a *facsimile*. I then asked her how she got it, and she replied: "I saw it in your head and the rest was easy. You thought it very clearly. You know it can be done; and it was needed." This was all done in about the time it takes to read these descriptive sentences.

WILLIAM Q. JUDGE.

THE FIRE-SELF.[1]

I HUNG from the horns of the moon and the name of the Fire-Self was whispered to me.

(The Fire-Self, the Sage, the Instructor,[2] whose awakener is the memory of man.)

The name of the Fire-Self was whispered from afar; I dropped from the moon[3] the better to hear; dropped, though the moon grew big with desire to detain me.[4]

[1] See *Voice of the Silence*, page 76, notes 23–24.

[2] Sometimes called "the *Presence*" by occultists. "For when the *Presence* is upon him, he knows more than others suspect or divine."—(Unpublished Mss. through H.P.B.)

[3] ". . . destroy thy lunar body . . ."—(*Voice of the Silence*, p. 11.)

[4] "Desire nothing".—(*Voice of the Silence*, pp. 13-14.)

Into the darkness I fell;[1] icy the rushing breath that bore me to the mouth of the cavern deep and small, the abode whence the Fire-Self springs.[2]

(Forth leaps the Fire-Glory,[3] the one, devouring the man who awaits It.)

That Self came not forth: by many a name I called It.

Called till the echoes were silent,[4] replete with sound and the rejection thereof.

Not a god whose name could conjure it up, the Fire-Self, whispered by the memory of Man.

Memory, when I questioned, upbraided me, saying:

"Is not Fire the devourer of all: of men, gods, powers, even of the worlds in space:

"How has It dealt with the moon, the mother-world from which we fell:

"Has not her light paled before It; how then callest thou upon It by a name:

"Are we not one, I, thou, and It: namest thou *That-Which-Is* by a sound?

"I alone am its forerunner. I, Thought, in the stillness reflect It. Hold forth to Itself Its own image, thyself; abandoner of gods and of names."

(So hotly burned memory within me; memory, the servant of the flaming one.)

"Come", I cried; "Come forth, *Myself*; I alone can receive and maintain Thee".

Thought blazed up as a sudden torch, blazed long, discovering the darkness.

Thrice at the mouth of the cave I called: the third time that Self sprang upon me.

The Fire-Self blazed throughout my being: the man lay in dust and ashes.

In vain the moon poured her chill rays upon his body; the Fire-Self licked them up as it ran: a new man leaped from the scintillant river.

A man without form, without name; a fiery spark in the blaz-

[1] ". . . the twilight that precedes the valley of true light . . ."—(*Voice*, p. 4.)

[2] See I Kings, ch. 19, v. 11-13, where "the Lord" was not in the rushing whirlwind, or in the earthquake or the fire, but was in the still small voice".—Compare throughout this article with the *Voice of the Silence*, pp. 9, 11, 19, and on the One Master. Also *Upanishads*, ". . . the Ancient within who is difficult to see . . . . hidden in the cave . . . ." ". . . the Self . . . smaller than small, greater than great, hidden in the *heart* of the creature." "The way lies through the heart".

[3] Compare *Ezekiel*, chap. 43, v. 2-6.

[4] *Voice of the Silence*, p. 10. The sounds "die and are heard no more".

ing ocean. In effulgent brightness They walked the skies together. They looked upon the Unutterable.

Said the Flame to the spark: "Let us forth into the Beyond". They knew the omnipotent Darkness; together They became one with That. Together they issued forth from That; the Fire and the Spark as one Self, calmed and quenched with Knowledge.

At the mouth of the cave They parted. (They who can never be dissevered. They who can never be dissociated. Rulers in two worlds are They, each in his own, linked by a tense and living cord of Thought, the cord silvered[1] by the conquered moon, the gift giver.)

"Ere They parted, the Fire restored to the man-spark his form: man returned to the Fire-Self a part of Its Knowledge.

"Give me", I cried, "Thy chief secret at parting; let it go with me into the land without substance, where form is the only wisdom".

It fled, but I fled after; I laid my soul against Its fiery vesture.

"Unto me be it given to know Thee as Thou art. Give me Thy name that I may call Thee again; in Thee is my only real Life; a god[2] am I, now I know It".

The Fire-Self upreared, a gigantic pillar: the Devourer of worlds rose before me.[3] The Flame found a voice that was soundless,[4] mightier than the uproar of waters.

"If thou wouldst be Self of Myself, answer me this," said that voice.

"When is the Fire-Self greater than great? Speak aright and abide with Me forever."

"It is greatest when It leads Its sparks forth into the Silence and becomes the One Wisdom", I answered.

The Fire-Self receded, thrusting me forth as spent lava is spued from the volcano.

"Greatest am I"—spake the Glory, remonstrant, "when Man, the spark struck from myself, spends my Wisdom in the service of his fellows".

"Better is it", said the Fire-Self, "to give the heart knowledge to the hungry and the thirsty, than to over-run with Me the azure

[1] "Or ever the silver cord be loosed or the golden bowl be broken."—*Ecclesiastes*, ch. 12, v. 6. Occultists understand "the *golden bowl*" (the "cup") in an especial sense. The "conquered" astral—a higher body of astral (starry) substance. See also "Soma juice on Mount Meru".

[2] ". . . before the mystic power can make a god of thee . . ."—(*Voice*, p. 12.)

[3] "The Self of Matter and the SELF of Spirit can never meet".—*Voice* p. 12.) Hence the worlds of form disappear.

[4] The Voice of the Silence; the heart consciousness.

fields of Light. "When thou ridest thus, man art thou no more: That thou art from Which the heart of man set forth.

"But when thou bringest back the Memory thereof, when thou spendest that Life for thy fellows, That thou art to which I shall return; thou art thyself the goal called 'Great Compassion': to reach that goal I spend myself upon the worlds in space. Great is Wisdom, but greater is the use thereof. Be thou my outrunner; attain that Consciousness and the use thereof for Me. Call upon me then and I obey thee: My doors open only when the heart of man beats against them, calling in the name of its fellow man".

JASPER NIEMAND.

DHYANAM--MEDITATION.

DHYANAM is from the root Dhya; it means want of motion and one-pointedness. The main point is to free the mind from the power of the senses, and with the light fixed "to raise a current of thought" *to the exclusion of all other matters.* The particular time and place, the particular Asana or posture, and the particular Dik (direction North or East), enjoined in our Shastras are aids, but not indispensably necessary. Dhyanam is divided in the Yoga Shastra into three parts; the preliminary is called Dharana, then comes Dhyanam proper, and then Samadhi, the last having many subdivisions needless to enumerate here. The subject of meditation should be either one's own spirit or Atma (the Higher Self) or a Prateeka. Prateeka generally means a Higher Being, a Deva or a Rishee. Of all the Asanas, Padmasana is the best, being the easiest; lying down brings on sleep, while standing tires the body; the meditator should therefore sit. The time and place should be so selected as to be free from all external disturbances (such as the rats, the gnats, the high-wind, etc.), and the practice should be regularly followed till death. The best seat is that which consists of a mat of Kusa grass, with a piece of deerskin spread over it and a piece of silk at the top. The reason for such a seat is not given; perhaps the seat was found by experience to aid concentration.

Withdraw the senses from the objects to which they are attached, say our Shastras, live a pure life both internal and external, then practice meditation daily, regularly, and with zeal, and then a change will come over you when your Karma would

no longer be able to bind you, when the true nature of Atma will be understood by you, when you shall be *free* in the true sense of the term.

Who can be called happy without peace of mind? And what peace of mind can there be without Yoga? Tossed by the waves of this sensuous existence, mistaking the mirage for a cool stream of clear water, the thirsty pilgrim runs after worldly enjoyment to find disappointment and death at last; again and again, birth after birth, the lesson is taught until the traveller, weary with his wanderings, looks upward and beholds the effulgent light of Gnanam. Then his Karma ceases to bind him, his third eye turns Karma into ashes, in its last effort to conquer him, and the awakened Shiva is again united to the Goddess of Wisdom, Durga, the Path of Sorrow.

K. P. MURKHERJI.

BARAKAR, India.

CORRESPONDENCE.

ON "OCEAN OF THEOSOPHY."

LIFE AND DEATH.

SIR: Will you kindly explain a little more fully what you mean by the following passage in the *Ocean of Theosophy*, p. 36: "So in sleep we are again absorbing and not resisting the Life Energy; when we wake we are throwing it off. But as it exists around us like an ocean in which we swim, our power to throw it off is necessarily limited. Just when we wake we are in equilibrium as to our organs and life; when we fall asleep we are yet more full of life than in the morning. It has exhausted us; it finally kills the body".

If we are throwing off the life energy during the day, how is it that we are more full of life in the evening than in the morning? STUDENT.

Manchester, England.

As said above, our power to throw off the life force accumulated is limited. From this limitation it results that we come to a point when our resistance grows less, just as in the entire life-span a year comes when we begin to go down the hill of life. As it lessens we are drawing near to the hour when the need of sleep will arise. Sleep is that condition of the body needed for procuring the equilibrium between *Jiva* and the body. Equilibrium is about established when we wake, and then the organs begin to resist the further influx of life and to throw off some of what we have taken in. Life constantly presses us just as the electric fluid tries to fill the object placed in the electric field; we cannot resist this pressure every day beyond a certain number of hours, and we fall asleep because Life has disturbed the equilibrium. Resting in sleep, that equilibrium is again established, to be again overcome the next day, or, rather, in the next period of activity. This constant struggle being kept up for years, the bodily organs are not able to stand the wear and tear, and hence the body dies. Thus Life destroys the body. Construe the words "throwing it off" as meaning *resisting it*, and you will dispel the slight confusion arising in a book written so quickly as this one.

ON KARMA.

SIR: 1. On p. 97 of *Ocean* you refer to the treatment of the Red Indians by the Americans, and seem to take for granted that the Indians did not merit such treatment. 2. Again, you say those Indians will be reborn in conquer-

ing peoples. If so, would not this process of retaliation go on constantly? 3. Animals seem to suffer and enjoy. If absolute justice rules, how do you account for their case? E.L.

Ans. 1. I fully agree that if people go on retaliating or hurting each other, evils will never cease and there will be an endless series of hates. But I do not take it for granted that the Indians did not merit in the eye of Karma as a law what they received. But man is not that law. His duty is compassion. The Americans as a higher race should have treated the Indians kindly instead of robbing and murdering them. Inevitably they will on their next rebirth follow out that practice and influence. But if we know Karma as the law, then we must act in the line of compassion and slowly but surely destroy the hate that exists, replacing it by love. We are not conscious agents of Karma. If we assume that position we assume to judge and execute, and may refuse to take up the good Karma of helping another who has offended. It is just the constant retaliation of men educated under such laws as the Mosaic or any like it, which has created a civilization of retaliation, of selfishness, and egotistical individualism. No. 2 is meeted in this reply. 3. Animals have Karma, or consequence of act, but they have not man's responsibility. While they seem to suffer and enjoy, it is all without any self-consciousness, and hence is less in itself and less lasting in effect. Their karma is bound up with man, and he is the responsible one and will have to bear the responsibility, although they feel the burden directly. All of the foregoing is, of course, my own opinion.

LITERARY NOTES.

FEBRUARY THEOSOPHIST. "Old Diary Leaves XXIII." narrates many astonishing phenomena by H.P.B., each inexplicable otherwise than as by occult power. Then, too, the old loving, tender, reverent tone to his friend and teacher marks the author's style. "A Chat on the Roof" revives the capital idea of several years ago, though by an inferior hand, and not commendable in so far as it aims to goad Mrs. Besant into Indian politics and social movements. "Evolution and Ethics", by Richard Harte, is a very able review of Prof. Huxley's lecture. Most acute in thought, lucid in style, delightful in composition, it is in every respect a gem, and naturally evokes acclamation at the welcome return of the writer to the field of Theosophical literature. Mysterious foot-notes to an article on "Corals" darkly hint at a species of Mahatma unknown as yet to Theosophists, and at the ignorance of F.T.S. as to the true *linga sariram*. Mr. W. R. Old's paper on "The Solar System" is fine and full of fact, one of the elements making this *Theosophist* an exceptionally able issue. Miss Müller has bought for the use of the Bombay Branch a spacious building, and the report of Mrs. Besant's tour shows boundless enthusiasm of the natives and vast attention by the press.—[A.F.]

FEBRUARY LUCIFER is remarkable for the great number of short articles and for its strong Oriental flavor. Of the "Watch Tower's" eight pages, over seven and a half are on Eastern sacred books and the like, and there is a general Sanscrit and Vedantic revel. "Some False Concepts of Occultism" is a sound warning against confounding Occultism with Occult Arts, though marred by the "I" which appears in nearly every sentence. "The Model at Finch's" is very neatly, graphically done. "Some Popular Misconceptions of Theosophy" states most truly the public attitude to Theosophy and makes healthful suggestions. The editor of *Lucifer* announces a serial to be called "The Veil of Maya", and the possession of MSS. and one thousand unpublished letters by Eliphas Lévi. They are being translated! At the rate of two per month, *Lucifer* would thus have an outfit for forty-two years; but if Mrs. Besant's otherwise welcome return in April should proclaim the discovery of a few new Upanishads or Puranas, the Reign of the Unintelligible may even be prolonged. But let us not add to the consternation created by the editor.—[A.F.]

THEOSOPHICAL SIFTINGS, Vol. VI, No. 17, contains "Occultism Past and Present" by "P.W.B.", and "Free Will" by Wm. Main. The former is an excellent paper, very clear, instructive, and interesting, as full as space permitted, besides being reverent, rational, and temperate. No wonder *Siftings* reprinted "Free Will" from the *New Californian*, for a more able and felicitous treatment has perhaps never appeared. The illustrations from military life and from polarization are singularly apt, but all the thought is of that solid yet perspicuous character which makes Mr. Main's papers so coveted by editors and so admired by readers.—[A.F.]

A BRIEF SKETCH OF THE ZOROASTRIAN RELIGION AND CUSTOMS, by E. S. Dadabhai Bharuchâ, was written by request for the Chicago Parliament of Religions, and is erudite, copious, precise, and interesting. It denies that Ahriman is the opponent of Ahura Mazda, and explains the growth of that conception, Zoroaster having taught a pure monotheism. A large Appendix gives additional facts as to literature and ceremonies, and the whole work is replete with carefully arranged facts. The time of Zoroaster is believed to be not later than the 12th century B.C. A very full Index is provided.—[A.F.]

THEOSOPHICAL SIFTINGS, Vol. VI, No. 18, contains "Theosophy the True Basis of True Socialism", R. B. Holt; "In the Shadow of the Gods", Thomas Williams; "The Ethical Aspect of Theosophy not the Only Aspect", H. T. Edge. The first is good. It is sensible, fair, and temperate, discriminating intelligently, and clear-headedly pointing out the effect of nostrums and the necessary cure of social ills in abrogation of selfishness. Perhaps the capacity of workmen to conduct great enterprises requiring more than manual skill is over-rated. The second has a taking title, but not much else, contents being familiar and a trifle flat. The third makes a good suggestion, good enough to be worked out more fully than the two pages *Siftings* allowed.—[A.F.]

THE NORTHERN THEOSOPHIST for March has singularly delightful "Editor's Remarks", all in a bright, fresh, rational, wholesome, practical spirit which fits him for a larger chair in a very much larger town.—[A.F.]

A MODERN LOVE STORY, by Harriet E. Orcutt, is of a noble woman who hesitated to marry an equally noble man because her theosophical convictions would be antagonized by his theological ones. All in fact turned out well, and there is unusually much of common sense and truth in the conversations, besides no little power in the incidents and descriptions. The book is another illustration of how Theosophy is leavening literature, and it would be well if all literature represented Theosophy as intelligently and sympathetically as this.—[A.F.]

LE JOUR of Paris, January 26th, minutely describes Sarah Bernhardt's triumph in *Izeyl*, a philosophic and religious drama drawn from the life of Buddha. The Prince Siddartha repulses the love of the courtisan Izeyl and becomes a hermit under advice from a Yogi. To the dying Izeyl the now Master avows that he had madly loved her, and that after all his struggles he could still wish to be only a man and with her. She recalls to him his holy mission, gives him a first and only kiss, and dies in the ecstacy of an eternal love. It is all very French, but it shows what advance the thought o Buddha is making in Paris, one of the least Buddhistic places on earth. And in Paris it of course exhibits itself promptly in the theatre!—[A.F.]

THE STANDARD DICTIONARY, Funk & Wagnalls, N.Y.C., appointed and announced Mr. William Q. Judge as its specialist on Theosophical words. This means, of course that Theosophy is now too important a subject to be left to tyros. The Dictionary is to be in two large volumes, one of which has been issued.

THE GREAT ASSEMBLY OF THE BHARAT DHARMA MAHA MANDAL has denounced some eighteen popular words as erroneous, and forbidden their use in its publications. One of them is "Pantheism". This is a sad blow to the forbidden-word school of English Theosophists. Still, the word "Religion" is also tabooed, so that the campaign seems general. *Light of the East*, which

states the above, becomes somewhat hysterical over the presence of Hindus at the Parliament of Religions, and thinks foul scorn of such visitors. What queer "Light"!—[A.F.]

Mirror of the Movement.

ARYAN, T.S. had Sunday evening lectures in March: *Of course God lives*, H. Alfred Freeman: *Reincarnation*, Wm. Q. Judge; *Theosophy in Every-day Life*, Dr. Edward G. Day; *Laws of Hypnotic Phenomena*, Miss Katharine Hillard.

BROOKLYN T.S had Sunday evening lectures in March: *Health, Physical, Mental, and Spiritual*, Dr. E. G. Day; *Of course God lives*, H. A. Freeman; *The Truth about Ghosts*, Jas. H. Connelly; *Soul and Spirit*, Donald Nicholson.

CENTRAL AMERICAN T.S., Bluefields, Nicaragua, Central America, was chartered on March 19th with five charter-members, and is the eighty-sixth Branch on the American roll. It is due to the labors of a former member of the Vyasa Branch in New Orleans.

RAMAYANA T.S. of Chicago has by unanimous vote of its members surrendered its charter and dissolved, its members becoming members-at-large. This reduces the American Branches to eighty-five. Earnest work for Theosophy, and for Theosophy distinctively, is the prescription for long life to Branches of the T.S.

PORTLAND T.S., Portland, Maine, has elected as President Mr. George E. Thompson, and as Secretary Mr. Velta Merrill, 16 Deering street.

MR. BURCHAM HARDING has visited Washington, D.C., Baltimore, and Philadelphia, and is now engaged on a tour through Connecticut and Rhode Island. The Washington Branch has recommenced Sunday lectures, two members on each evening to treat the leading subjects in a popular and conversational way. At Baltimore considerable additions have been made to the numbers, and an extra class for study begun. Philadelphia Branch has adopted for class study the subjects and references outlined in the Correspondence Class. It would be well if this were more generally followed, as consecutive and regular work is thus attained.

IN THE CHICAGO BRANCH the work increases with every month. Mrs. Mercie M. Thirds, whose daily presence at the Headquarters has been so missed during her illness, has returned from her rest in the South. Mr. Claude Falls Wright has returned to New York. His visit of six weeks with the Branch was marked by an added interest in the work in several directions. To his suggestion is due the organization of the new class for the practice of elocution and extemporaneous speaking, the object of this study being to train students in the power of readily addressing an audience upon Theosophy. The conversazione of February was well attended. In the past two months the following lectures upon Theosophy have been given by members of the "Lecture Bureau": Mr. Geo. E. Wright, "India" and "Karma and Free-will"; Miss Eva Gates, "The Modern Alchemist" and "Problems of Modern Life"; Mr. R. D. A. Wade, "Man" and "Karma"; and Miss Leoline Leonard, "Theosophy and Modern Civilization".

PORTLAND T.S., Portland, Maine, was chartered on February 27th, with 7 charter-members. It is the eighty-fifth Branch on the American roll.

PACIFIC COAST ITEMS.

WILLAMETTE T.S., Portland, Oregon, had Sunday evening lectures in March: *The Scientific Basis of Religion*, J. H. Scotford; *The Cause of Dis-*

content. Mrs. L. D. Durkee; *Reincarnation*, Mrs. A. R. Read; *Karma*, A. R. Read.

SEATTLE T.S. had Sunday lectures in March: *Ethics and Theosophy*, E. O. Schwagerl; *Inquiry into the Nature of Idolatry*, Thos. A. Barnes; *Spirit and Matter*, F. I. Blodgett; *The Masters*, T. L. Weiersmuller.

IN OREGON Bros. C. H. van der Linden, A. Schutz, and Jno. H. Lüsberg propose to take up a number of acres of land, five thousand if they can get fifty members to join them, in an Indian reservation about to be opened up, so that, as they say, "colonization by those of kindred spiritual inclinations" may give opportunity for "concentration and contemplation of the Higher Ego". Each settler can take 160 acres. We do not offer endorsement or condemnation of this, but notice it at request of the members named, who will give information to inquirers.

HONOLULU, HAWAIIAN ISLANDS, is showing marks of no small interest in Theosophy. Mr. A. Marques, a valued member-at-large, besides circulating pamflets and books, has established a Theosophical Library, open to students three afternoons weekly, Mrs. T. R. Foster, F.T.S, liberally contributing. This led to such diffused interest that an "A,B,C." class was formed, 35 asking for membership. It is to meet one evening each week. The newspapers gave it very ample notice, as also an account of the Library and an appeal for additional books. There are now 90. When the froth is blown off and the class settles into abiding solidity, a Branch is expected to be formed. The opening address by Mr. Marques was cordially received: it has been taken by the General Secretary as a Branch Paper and will soon be issued.

NARADA T.S, Tacoma, had Sunday lectures in March: *Dreams*, Mrs. Belle T. Crosby; *Reincarnation and its Critics*, Mrs. Ida S. Wright; *Colors & Sound*, Mrs. Fannie A. Sheffield; *Spirit and Matter*, F. I. Blodgett.

OLYMPIA T.S. March Sunday lectures were: *Karma and Reincarnation*, 3 Branch members; *Ethics aud Theosophy*, E. O. Schwägerl; *Theosophy*, Branch members; "*That*" *that Reincarnates*, Jesse L. Greenbaum.

"A NUMBER OF THE INMATES of the State's Prison at San Quentin, Calif, are interested in and studying Theosophy, literature having been sent them by the Coast Committee and others, and a class was formed. In February one of them died suddenly from heart disease. A petition to the Governor for his pardon had shortly before been started by friends, but, when he heard of it, he requested that the matter be dropped, on the ground that during his im prisonment he had heard of and accepted Theosophy, and intended to devote the rest of his term to bringing it before his class, thinking it good Karma to have that opportunity which would be lost through a pardon. His purpose was to serve out his term and after release to continue the same work among prisoners and ex-convicts. A few days later he was found dead in his cell. What an answer to the question, 'What does Theosophy do for the poor and down-trodden?' Pardon meant to this man freedom and restoration to citizenship; confinement meant more than words can describe of suffering, toil, and ignominy Yet he chose the latter for the good he could do. Was not this renunciation? The warden notified the Coast Committee of his death, and Bros. Rambo and Griffiths were delegated to go over and conduct the funeral services. Bro. Rambo read from the Bhagavad Gita and the *Light of Asia*, Bro. Griffiths made a short address, and the Prison Chaplain gave the benediction. Then from the chapel the coffin was carried to the prison graveyard."

THE PACIFIC COAST LECTURER spoke upon "Theosophy and Heredity" to a large audience at the S.F.T.S. public meeting on Feb. 18th.

VISALIA, CALIF., was visited January 29th, and a general lecture on Theosophy given. Two lectures were given to large and interested audiences at Selma, Calif., February 1st and 2d. Selma is known as a church town. Rev. J. R. Kirkpatrick took occasion to say to Dr. Griffiths when introduced to him that "Theosophy was a blight upon society", and another minister affirmed his belief that "Theosophy was a dangerous thing", yet large audiences attended the lectures. Other ministers and many church members also attended.

A number of the latter expressed themselves as having been instructed. A Quiz meeting was held, attended by some of the best people of the town, and intense interest manifested.

FRESNO BRANCH T.S. was organized by Dr. Griffiths February 6th, with nine charter members. This Branch is the result of previous work done in that city by Mr. Judge, Mrs. Beane, and others. A general lecture was given at Merced, Calif., February 10th by the Pacific Coast Committee's lecturer to a fair audience. Lectures were given March 2d and 7th in Calistoga and St. Helena, Calif., to interested audiences. Informal meetings were also held and classes for study formed and T.S. books ordered.

INDIA.

GYAN MARGA T.S. of Fategarh has sent the following resolution to New York. "*Resolved*, that the best thanks of this Branch be conveyed to Brother William Q. Judge, Chairman of the Congress of the T.S. at the World's Fair, for his disinterested and noble efforts in having the Theosophical Society represented at the Parliament of Religions with such marked success. The Branch is also thankful to the American Section for presentation of a copy of the proceedings." The Congress was a success because the entire body of members in the world tried to make it so, and these thanks go to all who worked in the matter.

VERNACULAR WORK at Bellary. We have again to notice the work of Brothers Jagannathiah and Swaminatha at this place. They proceed under great difficulties, but with hope undiminished. Americans cannot imagine the trouble involved, because the whole scheme of life is so different and villagers have such peculiar ways; besides that roads are not good and travel is by rough ox-carts. In January three villages were visited and preaching given on Theosophy and symbolism, Hinduism, morality, and the like. The villages ratified their promises to give grain. They are about six miles from Bellary; preaching has to be done at night by the light of torches, and the preachers return sometimes at midnight to the city. Both these young men have also to work in an office for their own living from 9:30 a.m. to 5 pm. Villagers do not get ready to listen until 11 p.m. sometimes, but they are attentive and serious. And as this work is only at Bellary, one place in the vast expanse of India, the task for the whole land is very great; but even one little bit of work done counts for much. Other work will doubtless be accomplished on similar lines to those used by the great Sankaracharya; the future will show whether such can be done or not.

THEOSOPHISTS at Nanpoora, Surat, India, have organized the "H.P.B. Theosophical Propaganda Society" and issued an appeal for help. They most warmly commend the good done by the T.S., especially in reviving Indian faith and spirituality, and wish to extend its influence by new publications and by assistance to any good Theosophical work. Their scheme is to accumulate 25,000 rupees and to use the interest thereon in the work; but there may well be doubt as to the wisdom — perhaps even the possibility — of such a fund. Far more is accomplished by using money as it comes in. But surely this spontaneous uprising of native interest in Theosophical propaganda is a cheering sign, and the coöperation of such a society with the new Vernacular Section must be very important.

ASTROLOGICAL INSTITUTE at Bellary. Mr. Bangalore Suryanarain Row has the project on hand of establishing such an Institute for the purpose of systematising the science and its practice, and is now trying to get the funds for the work. His plan is, if possible, to have a real Observatory, professors, and all that would look like a revival of the star-gazing days of the ancient Chaldeans. Calculations would be verified, predictions revised, methods improved, and everything done to make astrology rise from the company of charlatans who now in the West have given it a bad name. Mr. Row will also give predictions to inquirers, and those desiring to know more should address him at Bellary, India.

EUROPE.

NORTH OF ENGLAND FEDERATION, T.S., held its third conference under the chairmanship of G. R. S. Mead. The meeting was entirely Theosophical, and only schemes of work, past, present, and future, were discussed. It was among other things decided to start a *Secret Doctrine* class, similar to that already proved successful in America.

SWEDEN has increased its membership by thirty-three since the beginning of the year. Its latest activity has been the establishing of a publishing office in Gothenburg, the chief commercial center in Sweden. This will be taken charge of by two members there, one of whom is a bookseller & the other a publisher by trade. It should thus be worked on a proper business basis. The Helsingfors Centre now has over twenty members on its roll. Both Finnish and Swedish are spoken, but this seems to cause no barrier to either propaganda or study.

HOLLAND shows a steady record of propagandist work. The Hague, Helder, Zaandam, and Arnhem have been in turn lectured to by those indefatigable workers Mme. Mealman and Bro. Friche. The press is no longer actively hostile, and reports of all lectures are inserted. The Amsterdam Lodge holds regular and well-attended meetings.

MRS. COOPER-OAKLEY visited Margate on February 8th, and gave a very successful lecture there which has already borne such good fruit that a Lodge has been established.

WALES has been slow in accepting Theosophy up till a very recent period. Now it seems to be waking up to the fact that Theosophy must at least be listened to, for a lecture delivered by Bro. William Kingsland under the auspices of the Llandndno Literary and Scientific Society, of which he is Vice-President, proved a greater success than any other lecture hitherto delivered in that town. A Lodge will probably be before long chartered there.

MRS. ANNIE BESANT has already had St. James's Great Hall taken for a lecture she will give on April 20th. As considerable newspaper correspondence has arisen out of her tour in India, this lecture should be largely attended and prove as big a success as previous lectures given there by her. The subject chosen is *India and Theosophy*.

BOW CLUB, founded by H. P. Blavatsky, entertained some 180 poor children with a Christmas Tree on January 26th, of which mention was made in a previous "Mirror". The surplus clothes, toys, etc., were recently distributed to fifty-five small children, other things being sent to the Poplar Workhouse.

AUSTRALIA.

THE SYDNEY THEOSOPHICAL SOCIETY is now located in a large, well-lighted room overlooking Wynward Square and capable of seating between 150 and 200 people. We moved to the new premises at the close of the old year, and all the League lectures of 1894 have been delivered in the new rooms and were as follows: *Mahâtmas and Adepts*, T. W. Willans; *Theosophy ana Spiritualism*, T. H. Martyn. The Branch holds open meetings every Sunday, when the *Ocean of Theosophy* is read and discussed. Both lectures and meetings are far better attended than they were last year, and there is a slight increase of members to the Branch. A "question evening" alternates with the fortnightly lectures, when slips of paper are handed round to the audience to write their questions on, which are then handed in to the chairman, read, and discussed. The other activities to be recorded are a League elocution class fortnightly, the continuance of the *S.D.* class, and the children's class. The "leaflet distribution fund" has enabled us to print 10,000 leaflets for distribution on the topics of "Karma" and "Reincarnation", a reprint

from London leaflets Nos. 2 and 3. We have issued also a syllabus of lectures and printed new forms of admission to the Society and Lodge.

E. WILLANS.

42 Margaret street, SYDNEY, *February 13, 1894.*

NOTICE RESPECTING SANGAMITTA GIRLS' SCHOOL.

Through some unfortunate complications, not yet understood here, Mrs. Higgins has retired from all connection with the Sangamitta Girls' School and devoted herself wholly to the "Annie Besant School and H.P.B. Home", the corner-stone whereof was lately laid by Mrs. Besant. The funds of the former institution are tied up by the refusal of an official to sign cheques, although the money was collected by Mrs. Higgins. Friends interested in the cause of female education in Ceylon are advised of these facts in order that their contributions may be distinctly stated as for the latter enterprise, that of which Mrs. Higgins, aided by Mr. Peter d'Abrew, is in charge. None for the former should be now sent to care of PATH.

THE SUPPORT OF THE T.S.

"Business" has not been at all lively at 247 Green street during the past month, I am sorry to say. I have enough faith in the good will of our Fellows, however, to feel certain that only the hard times are to blame.

This month completes a year since the inception of the Fund idea, and I expect to celebrate our anniversary by publishing a complete report showing total receipts from each pledger to date. All who know themselves to be in arrears should pay up, as I want to make the best possible showing.

Following is my report for the month past:

New subscriber in the fifty cents per month class: R.A.B. Total per year, $6.00.

Total subscribers previously reported, 82. Added since last report, 1. Present total, 83. Total value of fund previously reported, $860.85. Amount pledged by new subscribers, $6.00. Amount added by increase of one pledger from $1.00 to $2.00 per month, $12.00. Net total to date, $878.85.

G.E.H.

247 GREEN ST., DAYTON, O., *March 15, 1894.*

Received, February 17th, from Geo. E. Harter $51.30; March 16th, $34.65; total since January 12th, $85.95.

WILLIAM Q. JUDGE,
General Secretary.

EIGHTH CONVENTION, AMERICAN SECTION.

Convention will assemble April 22d, Sunday, and continue till adjournment. First session will be at Red Men's Hall, 320 Post street, San Francisco; sessions also at Golden Gate Hall, 625 Sutter street, and at 1504 Market street. Brother Ernest T. Hargrove will represent the European Section. The General Secretary will leave New York April 5th with Bro. Hargrove and others, and meet Dr. J. D. Buck next day, proceeding to Los Angeles and San Diego, Cal., for a day's stop at each place, so as to attend the Parliament in San Francisco. Many interesting papers and addresses are expected. The programme will be made up too late for insertion in this issue, but May PATH will contain a full report.

NOTICE.

THE STOCK of Reports in paper of the Theosophical Congress in Chicago is exhausted, but copies remain in cloth at 75 cts.

The Truth which is under all shines forth when the obstructions are removed.

OM.